

the Irish and Welsh Church in the early middle ages which have effectively debunked the notion of a “Celtic Church”.

The most controversial part of the book, however, is probably chapter six, where it is argued that St Andrew “was far from being *the* “patron saint” of Scotland down to the middle of the thirteenth century” (p. 119). Other saints (notably Columba and Margaret) did, indeed, remain significant as protectors of king and kingdom. She is also surely correct to look for the operation of a St Andrews’ interest in the promotion of St Andrew’s cult. I feel, however, that her healthy scepticism has led her to underestimate the designation of the chief bishop of Scotland as *episcopus Sancti Andree*, “bishop of St Andrew”, from at least the twelfth century. Moreover, she herself refers to the mid-twelfth century evidence that St Andrew was believed to have come to Scotland in person (p. 125). Not only did the *Scoti* believe (from the seventh century, at least) that they were identical to the *Sciti*, Scythians, but we have Bede’s testimony that the Picts were also deemed to have originated in Scythia. It must have seemed a small step from this to claim St Andrew, “apostle of Scythia”, as apostle of Scotland. When and in what circumstances this small step was taken remains obscure. It seems well established in the twelfth century, however. There is room, at least, for further discussion of the origins of St Andrew’s role as Scotland’s patron saint.

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Callum G. Brown, *The People in the Pews: Religion and Society in Scotland since 1780*. Studies in Scottish Economic and Social History No.3; Economic and Social History Society of Scotland, Department of History, University of Strathclyde, McCance Building, 16 Richmond Street, Glasgow G1 1XQ (Glasgow, 1993), 52 pp.

This short pamphlet covers an enormous territory, and provides a bibliography for further reading. There are no surprises; this is very much what Dr Brown has said elsewhere, and it is in the mainstream. We may welcome his interest in the Secession/Relief/UP tradition which has been so neglected, and we may also welcome the caution

with which he approaches that danger zone for so many historians – the Highland Clearances. At last, someone in Scotland has taken Eric Richards seriously!

Few will disagree when he says that, “Historians’ understanding of the social significance of the process of church union is fairly limited”. He is a bit more radical, though in good company, when he writes of “a Tory-based, racist and sectarian presbyterian leadership in the 1920s and 1930s – albeit a leadership that did not survive the Second World War”. And on Irish Catholics, “the watchword became increasingly assimilation *through* distinctive contribution rather than in sublimation within a common Scottish culture”. On the other hand, “an inevitable question arises as to why the Scottish Episcopal Church remained so small....” But does he not go too far when he holds that, “Within Scottish presbyterianism, dissent took place within a common doctrinal framework and confessional standards. In short, social and economic change was the begetter of ecclesiastical schism”?

On the theory of secularisation as “a linear, one-way change, irreversible insofar as industrialisation and modernisation are irreversible”, Dr Brown is rightly sceptical. But there are so many good things in these pages that we can only regret that few are likely to read a pamphlet published out of a university office.

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